Hazrat Peer Syed Bukhari Shah Hyderabad

The Mausoleum of Hazrat Khaja Bahuddin Naqshaband

Translated by
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Author’s introduction

My Guinness World Record

Claim ID: 287230
Membership Number: 252956
Dear Mr. Mohammed Abdul Hafeez,
Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.
The details of two episodes
Owaise of Qarni.
Tipu Sultan.
Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision.Guinness World Records have absolute discretion as to which

Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness World Records or no longer viable.
As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,
Ralph Hannah
Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's

name in the book as Mohammed Abdul Hafeez R.A., on their website. Its link is as follows

www.silsilaeiftekhari.in/SufiBooks/140/Mohammed%20Abdul%20Hafeez%20R.A/Tazkara-tul-Aulia%20(Memories%20of%20the%20Saints).aspx

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

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About the Author HAFEEZ ANWAR

Is a well-known author, some of his books are a fascination for readers like in the Hadrat Khaja Shamsuddin Turk & Hadrat Bu Ali Qalandar book, this is one of the most wanted HAFEEZ ANWAR author readers around the world.

Dear All

Salam

Please find the link as follows

www.download-books.live/show/book/42604653/hadrat-khaja-shamsuddin-turk-amp-hadrat-bu-ali-qalandar/11969862/407172e5/#

Regards

Hafeez Anwar
Email hafeezanwar@yahoo.com

The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
You are visible there in all and You are there in everything
For every particle, you are created from the beginning to end
You are Sustainer of all not in this world, but in another world
You are Lord of the worlds and you are forgiver of the worlds
You are kind to all and Your kind favor is there for all persons
Those who are pious then You are merciful to such persons

Your special favour is there for them and You are kind to them
You are the owner everyone settle deeds on judgment day
In your hands is a penalty and a prize and you are the owner
All our worship is for Your sake, oh Lord of the two worlds
All slaves belong to you from the origin, if he is big or small
For all our needs you are essential and Your personality is kind
You give all one who calls you as You are a kind helper to all
Guide us such right path now, on which path who went away
With Your graces and all passed away on such path indeed
But there will be no such way never, which is ignored by You
So who lost and misguided on such way due to your anger
This is the prayer of your slave and its is request of your lowest
Accept the prayer of Sahwi as you are an owner of two worlds

Translated by
Hafeez Anwar
Translator ' ***Muslim Saints and Mystics'***
(The Tadhkirah al-Awliya of Farid al-Din Attar)
And "***Hasth Bahist***"
Email: hafeezanwar@yahoo.com, Hyderabad, India.

Author’s Introduction	

The publication note in the Second Episode by Mr. David Rosenbaum of New York Times

Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an

abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

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Owaise of Qarni
113k - adobe pdf - view as html

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On him, which were explained by the prophet. Then Owaise of Qarni . . . Translated from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . . www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

Tadhkiratal-Auliya' by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be

placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-

Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the above web site. In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available . His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time .

Due to many great chapters this book is very famous in the world and it translations are available in many languages of the world. Mr. David Rosenbaum’s email message about the publication of the episode ‘Owaise of Qarani’ on the website www.omphaloskepsis.com of U.S.A.

On Jun 8, 2005, at 9:24 AM,
David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
I have received the RTF file.
Thank you.

Will post it during the next update of the site.

David Rosenbaum

Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr.David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owasie of Qarni. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

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2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -

View as html - More from this site –Save.

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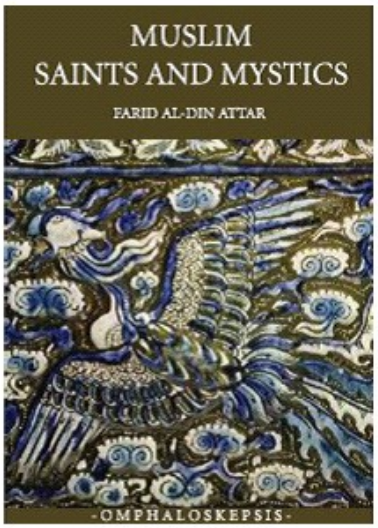
Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: *Owaise al-Qarani*.

New York Times reporter Mr. David E. Rosenbaum was beaten,

robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten,robbed and dispatched to his death. But in history of the book TadhkiratAl-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Owaise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

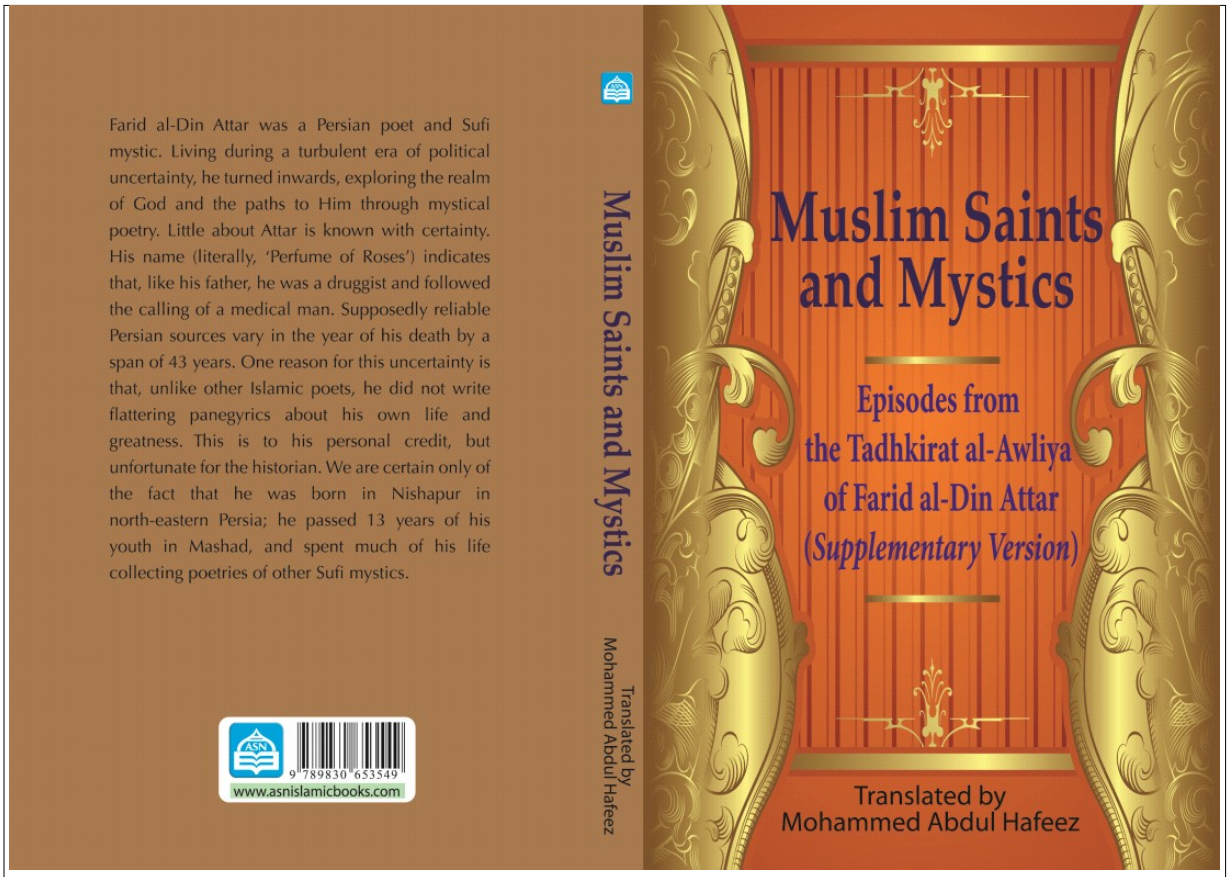
1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2.Muslim Saints of Hyderabad
3.Gulzar Auliya
4.Kashaf-ul-Asrar
5.Bahar-E-Rahmat.
8. Hasth Bahist
9.200 kid books
10.The 100 names of Madina city
11. The Muslim Saints of of Bider
12. The Muslim Saints of of Bejapur

14.Tadhkirtal Auliya (Muslim Saints & Mystics)
15.Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25.Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

Muslim Saints and Mystics'
Episodes from the *Tadhkirat al-Awliya* of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.


Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'Perfume of Roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting poetries of other Sufi mystics.
9 789830 653549
www.asnislamicbooks.com
Muslim Saints and Mystics
Translated by Mohammed Abdul Hafeez
Muslim Saints and Mystics
Episodes from the Tadhkirat al-Awliya of Farid al-Din Attar (Supplementary Version)
Translated by Mohammed Abdul Hafeez

Published by

A.S. NOORDEEN

P.O.BOX 42-Gombak,

53800 Kuala Lumpur

Tel: 03-40236003

Fax 03-40213675

E-mail :asnoordeen@yahoo.com

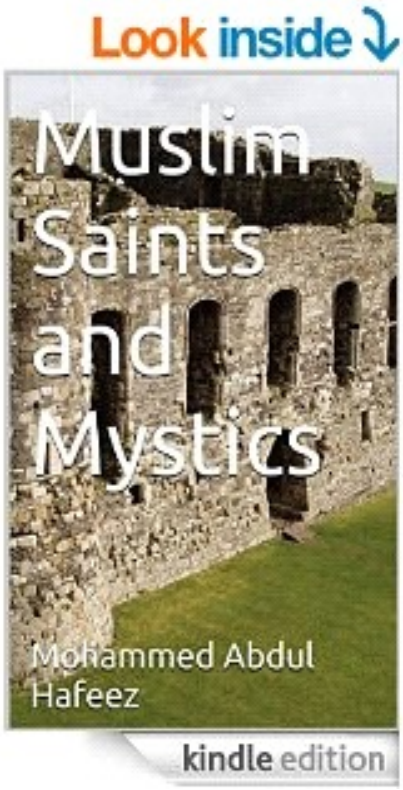
An Ad for my another book

Muslim Saints and Mystics'

Episodes from the Tadhkirat

Al-Awliya of Farid al-Din Attar

(Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly the from the below address.

In this book three lengthy episodes of Farid al-Din

Attar's book '*Muslim Saints and Mystics'are* added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. Address is given as follows from which this book can be had directly.

Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter

in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

In the darkness of night
I visited the tomb of white
Full beautiful in the glorious moon light
Shah Jahan's love and Mumtaz's beauty
Making fun of today's love and poverty
No-one leaves without feelings of beauty
After seeing the Taj Mahal's majesty
The Taj was reminding me the duty of love
And showing the king's power of love
Even today in the darkness of strife

The Taj is preaching a lesson of love and life.
By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
Which shaken the depth of our saddest loving memories
Even the seasonal changes and other worldly affairs
Could not diminish away her saddest loving memories
Due to the saddest grief, our souls are broken
We are worldly losers and our hearts are broken
Oh : her saddest memories you must not die
Guide us to cover the deliverances of the world
Oh : the heavenly Lord takes Thou care of this beloved soul
Who never faced any worldly peace and pleasure.
By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
No one of us not there to say goodbye
It is how painful for our whole lives
That we cannot see her at death time
Death is sure for every human beings
But how her strange death was indeed?
Her loving relatives were far from her
And they cannot reach for the last visit
We should believe in the heavenly Lord
Who made our vast and great human land
Sure she has gained a position in the grave land
So, We should not worry Allah is great and known.
By Mohammed Abdul Hafeez, B. Com.

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The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women

and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Qazipet.

When my grand dad Sheikh Dadan reached Qazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Qazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.
1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak.
Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu Anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University,

Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book '*Muslims Saints and Mystics'* was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife's name is Ather Fatima and my daughter in law's name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Qazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Qazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Qazipet Dargah Sharif (shrine) with great fame and good name my grand dad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Kazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biographyof Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this

event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad

to Qazipet and he was given the instruction to the estate administrator which is as follows.
“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter.So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”
So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book ‘*Lemat Biyabani’*

By Syed Khaja Sadat Hussain Biyabani

Translated by
Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grandfather and grandmother at the graveyard of Kazipet Dargah

for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

Mr. Hafeez Sahib

Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised

edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

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In the loving memory of my mother

Oh mother you lived a long life and left us on 3rd November 2016
And showed us a life struggle by drawing a good road map of life

You have protected us since childhood to our oldest periods of life
So for this we cannot ignore you during our entire period of life

Your life mission was not at all any time dull and in the wasteful ways
But it was an example of struggle and hardworking for the happy life

Your determination power and thinking was so great to fight the life

With such thinking not one, but so good benefits you have gained

You not only acted in worldly matters, but very active in the religion
Your presence in our house was a grace due to the kindness of God

After your demise, there was such a loss and damages in the house
Her name was Akhter, she was a star of the luck during her life period

Her life journey was ended in 6 days in the hospital and which is sad
And left upon us an impression so which cannot be removed from us

Oh Merciful God, you have given her a position in the mortal world
So kindly bestow more mercy and blessings on her final resting place.

Hafeez Anwar
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Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid Al-din Attar)
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Preface

This book **Hazrat Peer Syed Bukhari Shah Hyderabad** is very old and which is written by Mufi Syed Ziauddin Naqshbandi Mujadadi Quaderi and published by him during the year 2017 on the occasion of the 110 death anniversary of **Hazrat Peer Syed Bukhari Shah Hyderabad** in the Urdu language and this book is translated by me into the English language for the first time for the international editions in many global languages. Please note it is a biography

of **Hazrat Peer Syed Bukhari Shah Hyderabad** in this book there is coverage of his life details and teachings which are added in it.

It is a very hard task as **Hazrat Peer Syed Bukhari Shah as** who did great endeavours in the area of the Deccan but as well as he was also a great preacher of his time. So, in brief, he was Qutub (highest cadre in the spiritual pivot at axis) of his time in Southern India. For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavors for the preaching and propagation of Islam in Hyderabad and he was not only a great pious personality of his time at work of Islam in the areas of South India and around this region and there were no such personality during his time.

The readers will find interest in reading this book due to the positive information and some great details of Sufi saint of his time who had arrived in South India from Bukhara.

This book is edited and formatted as per the great book **'Muslim Saints and Mystics'** in the English version (**Tadhkirtal Aliyah by Farid al-Din Attar**) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its

literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

This is a small book in which there is a biography of **Hazrat Peer Syed Bukhari Shah Hyderabad** is added and in this book there are some great achievements of this great Sheikh from Hyderabad and South India, which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint who was passed away from the world some more than about 110 years ago.

In the praise of noble prophet Mohammed (peace be upon him)

In Madina there is tomb of the prophet, is visited by angels
It is such tomb, having excellence over empyrean in the sky

Is there any relation with a desert of Madina with the gardens?
So with atmosphere of Madina the garden of paradise is envious

If Madina city is safe then everything is safe
So Allah keeps it as the cause of the blessing

Madina is such a garden city which is the décor of all gardens
The seasons of the gardens of paradise are due to city Madina

While leaving Madina, no need to visit garden of paradise
It is better than the paradise and it is living paradise on the earth

Not we but Allah also love the city of Madina
The love of Madina is like the love the prophet

The beggar of this door is the king of the fate and worlds
The beggar of this place is a matter of envy of the kings

One who has become rich there so his fate could not understand In the resurrection day prophet Ibrahim will find the help there

Where befall the mercy and is available blessing everywhere
If one leaves Madina then he will not find fragrance of heaven

If there is love of Madina then it is guaranteed of the heaven
On the earth he is called Mohammed and Ahmed in the skies

His praise is well in the world as well it is found in the skies
There is his rule in Madina also he is a ruler of the skies

Madina is the capital and he is the ruler of the two worlds
What mistake you did Akhtar by leaving the city of Madina

As it is such heaven, and desired by angles of the empyrean
Why Akhtar will go to heaven by leaving the city of Madina

What is heaven as it is graceful for the sake of Madina city
Oh Allah help us to reach city of Madina to see how it is there

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In the praise of Khaja Naqshaband Bukhara

Mausoleum of Hadrat Khaja Bahuddin Naqshaband

By

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In the praise of Khaja Bahauddin Naqshaband

He is king of the Bukhara and everybody knows him well
As he is also king of the world and no one is such like him
His praises are too much and difficult to write in the books
And if rivers become inks, then also there will be a shortage
Oh, Sultan of Bukhara help Hafeez, who is there at your door
Who is your servant and he is in need of your great help
This is your miracle so this book’s trial version is popular

Hafeez is needed your help for the early end of the book
Kindly do a favour and look into this matter for its success
In your biography, there are chains of miracles and events
Which helps us to know all your miracles were done by you
Oh, Sultan, you are great, so even kings were your servants
Please help Hafeez in the translation of your great old book
So the present generation and future may know about you
 For sake of Sultan of Madina help Hafeez in this great work
So that your biography book will be published very soon.
 Oh Shah Naqshaband you are King of Bukhara but you
Are known and famous around all corners of the world
Your teaching and preaching are based on the Holy Quran
And all your explanations are touching the hearts of persons
Hafeez never forgets you for your kind help for his writing
Your famous book in English with details of your teachings
Kindly do not ignore Hafeez as he is your old slave servant
And he is there at the slit of your door in hope of your help
Kindly do a favour and make his book most world renown
Because in it there are many discourses and lots of miracles

Oh my master and guide help Hafeez for prophet’s the sake
Marking the launch of your advice, book as an event of fame
What is important for which Hafeez wrote this great book
Because in it are the treasure of knowledge and great miracles
So, for this reason, oh master help Hafeez a lot for this book
At the close of admiration help all persons as well as Hafeez

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By
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Hyderabad, India.

In the praise of Hazrat Syed Peer Bukhari Sahib Hyderabad

He was towering sun of the reality and as well as a moon in the sky,
Treasure of knowledge of God and Sheikh in the area of the Deccan
Qutub of his time and a well-known mystic person of South India
So Allah has made his biography as guidance to people of the world

His name is well known as Padesha Bukhari in all over South India
But he is well known in the world as a great mystic from Hyderabad
And by his memoir, there will be the freshness of the heart and mind
So, for this reason, there will be the available much freshness to all
He comprehended of the perfection of the manifest and innermost
Who was a Sufi and pious person, as well as a preacher of his time
Hafeez is old your servant and has devoted to you, oh my master
So my master does not ignore Hafeez and his above guidance book

By Hafeez Anwar
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Hadrat Peer Syed Bukhari Shah Hyderabad

He was towering sun of the reality and as well as a moon in the sky, treasure of the knowledge of God, Sheikh of the time, Qutub of his period, as

well as mystic, and his name is Hazrat Syed Mohammed Padesha Naqshbandi, Mujdadi, Quadri alias Hadrat Peer Bukhari Shah Sahib.

Allah has made biographies of holy persons and trusted persons as a guidance of the mankind which is having an effective source. And by their memoir there will be the freshness of the heart as well as there will be the available freshness of the faith. In the holy book of the Quran, there are available at many places the beautiful mention of holy personalities. Its importance and significance is that it is mentioned in the following. And also in it added details of holy persons.

1. In the synopsis of the holy Quran.
2. In the introduction of the verse Fateha and in this Sura of Al-Furqan, or "The Criterion" and it is not empty from the mention of the holy persons of Allah in it.

It is referred by the leader of the second century of Hegira Hadrat Safian Bin Aiyana and who said that ‘Zikar al-Salihin Tannazal al-Rehma’ and its translation and interpretation is that “ At that time of remembrance of the holy persons there will be prevailed mercy of Allah upon them. (Reference from al-Maqasid al-Husna, Huruf ain al-Malmahlamat.

The holy persons of Allah who used to act upon teaching and instruction of the holy Quran perfectly as well as sayings of the prophet. Due to the teaching and discourses of the holy persons

the general, persons who used to follow the commandments of the religion of Islam, and due to living in their company then they will be able to act and by hearing the events of the holy persons of Allah and then the Momin (faithful) persons will be to have firmness to them. The passion of faith will be achieved and where they will have to higher level. There will be firmly established the steps in the teaching and preaching of the Islamic religion. So, for this reason, he will get decency to act upon the good deeds. And he will become accustomed to the good manners.

The holy persons who have preached the message of Islam in all parts of the world. And they have shared kindness and grief with the general persons and they have also shared in their matters of sorrow and difficulties. They have shown a good example of the excellence of the service of mankind. Due to this reason, there are many of the courts and the shrines of the holy persons are available in every corner of the world. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there.

Comprehend of the perfection of manifest and innermost

Hazrat Peer Bukhari Shah, who was a Sufi and pious personality and who had comprehensives of the excellence of perfection of the manifest and innermost. His life was full of the love of Allah and

as well as it was filled with the love of the prophet. And he was used to adopting both the Sunnah of the prophet and Islamic law strictly. And in it, there was the significance of his attribute in this matter. Hazrat Peer Bukhari Shah, who has disconnected all his worldly links and he was engaged in the remembrance of Allah with much care and attention. And this is the fact that those who will become person of Allah, then Allah will become his friend.

He was a complete holy person with knowledge of manifest and innermost and so his life was a guide and an example of the Islamic law and the light of guidance to students of the mystic way as an example at the same time. His day and night were engaged in the remembrance of Allah and his life was reserved for the teaching and preaching mission of mankind.

The benefits of attention of the innermost

Hazrat Peer Bukhari Shah Sahib, who was the sun of the Islamic law and intimate knowledge of God and so for this reason many thousand people were found the way of the truth. As well as the people who were searching for the truth for a period of a long time and for this reason there were suffering many hardships and problems and when those people will come into his court then their heart will be lightened and they will get real

aim and there was his equal favour to the general and special persons.

The Muhadit (a scholar of the tradition) of time and most intelligent personality of his age Hadrat Syed Abdullah Shah Naqshbandi Qadri and who has got favour for from about a period of 14 years who used to be present in his service without any absence and who used to come by foot from the Hussaini Alam street to Saeedabad locality and who used to perform the morning prayer in the mosque of Bukhari Gulshan which is situated in Saeedabad.

Hadrat Peer Bukhari Sahib has granted him the caliphate and was also given him permission to make disciples, especially in the spiritual chain of Naqshabandia and in the spiritual chain of the Quaderia.

Hazrat Muhadit of Deccan and his object and desire

The status of favour, the person of the doer of good deeds, Hadrat Syed Rahmatullah Shah Naqshbandi Qadri and who said as follows.

“ Hazrat Muhadith of Deccan, who was not in the status of student and disciple, but he was in the category of the seeker of the object and desire. Even his spiritual master who was Qutub (highest cadre in spiritual pivot at axis) of the time and mystic person of Allah and his spiritual master Hazrat Syed Peer Bukhari Shah Naqshbandi

Mujadid Quaderi who said himself about that “ If on the day of the judgment if Allah asked him, Bukhari Shah, what you have brought for us there.” Then he will say that “ Oh Allah I have brought Syed Abdulla Shah in your court.”

Salik (mystic initiate) and Majzub (one lost in divine meditation) and Majzub (one lost in divine meditation) Salik (mystic initiate)

There are two kinds of holy persons of Allah. And which are as follows.

1. Salik and Majzub
2. Majzub Salik

With the Sufi persons the meaning and interpretation are as follows.

13: يُنِيبُ مَن إِلَيْهِ وَيَهْدِي يَشَاءُ مَن إِلَيْهِ يَجْتَبِي اللَّهُ

“Allah chooses for Himself whom He wills and guides towards Himself, him who turns to him.”

In the above verse from word Ejtaba here, it refers the passion and the word from Ehtada its meaning is behavior.

Also on the behavior precedence of passion is confirmed. So, for this reason, saintly guides of Naqshibandia spiritual chain prefer passion upon behavior and it is called Majzub Salik

-: Sura al-Inam-87 مُّسْتَقِيمٍ صِرَاطٍ إِلَىٰ وَهَدَيْنَاهُمْ وَاجْتَبَيْنَاهُمْ .

“ And We chose them and We guided them to a straight path.”

The meaning and interpretation of the above verse are as follows.

“In it available first’s gain is absorbed and the second’s result is behavior.”

Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism.

There are two kinds of Saliks, Salik Majzub, and Majzub Salik. Salik Majzub is that one who will attain passion at the end of Saluk (means the path). Majzub Salik is that and one who will start off Saluk (means the path) with passion.

The saintly guides of the Naqshibandia spiritual chain belong to Majzub Salik. And their saluk will commence from passion. The aim of passion is that to pass the stages of Saluk with ease and very fast. In the spiritual chain of Naqshibandia, Salik will have a connection of passion, of great of Hazrat Khaja Shah Naqshbandia Bukhari Owaisi and from his source of intercession and favour and which will be available to the disciples since the beginning. Because to him it was available to innermost on Sair Afaqi (universal stroll) and it was given preference of Sair Nafsi (stroll of self) and on Saluk was given an order of the preference on passion. So that in the connection of Sair Nafsi was given preference of Sair Afaqi and in the connection of passion, Saluk will be passed away soon.

In other spiritual chains in the last, it will be rewarded passion. But in saintly guides of Naqshibanidya with the attention of remembrance of heart and with it will be given initial attention and which will be rewarded to them. So that Murid (disciple) if he will have died before connection of the passion so he may be not deprived entirely upon his death. So that he can have a taste of passion in this matter. There are two kinds of passion.

1.Jazba Suri

2.Jazba Haqiqi

Jazba Suri is such passion which is there before Sair Fe Allah (stroll towards Allah) and at the beginning of Saluk which has attained this after the settlement of subtle and which is given only for easiness of passing of stages of Saluk. And this passion is called Jazba Suri. And this passion is also called Jazaba Hadiat (passion for advising) or Jazba Aula (first passion).

Jazba Haqiqi (a passion of reality) is such passion which is during Sair Fe Allah and which is found at the end of Saluk. It is called Jazba Haqiqi. And this passion is also called as Jazaba Nehaiat or Jazba Thania.

Jazba Haqiqi without discrimination it is found in all spiritual chains of the mystic way. But Jazba Suri is a memorable deed of a spiritual chain of Naqshabandiya. And this grace which was granted by Hadrat Khaja Nasqshand to his sincere persons

as per charity and alms. He was mentioned this reality in the Persian language as follows.

“نهایت ما بدایت در را نهایت درج می کنیم.”

And its meaning and its interpretation are as follows.

The passion which is given to all Saliks in all spiritual chains at the end, but we by the grace of Allah to our disciples in our spiritual chains we will bring it in the beginning from the end. So in the remaining spiritual chains, the commencement of this will start from Sair of Alam Khalq (stroll of the condition of manners) and its end will happen with Sair of Alam Amar (stroll of the condition of the order). But in the spiritual chain of Naqshbandi it will happen opposite to it Sair will commence from Alam Amar. In the definition of this passion, he was told

جذبة من بات الحق توازئ عمل الثقلین and its translation is that one passion and from the passion of Allah and which is equal of the deeds of the mankind and Jinns in the whole universe. This passion is a special reward of Allah and which is dependent upon the excellence and favour of Him.

He was said نیم فضلیا ما and its translation is that we belong to people who are having a connection in favour of Allah. And due to this reason the end of the others which is available to them in the guidance of those persons.

کشش نباشد معشوق جانب از اگر

نرسد ۶ بجا ره بیچا شق عا شش کو

Its translation and interpretation is that if there will be no attraction from the side of the beloved then lover's endeavor will not in the right place of the aim.

Method of Jazba Suri

The great pious persons in the Naqshbandia spiritual chain and who has invented a special method and which is repeating of the name of the personality of Allah and its negation and affirmation. And with favour Waquf Adadi (awareness of number , (it means when there is Zikar (remembrance of Allah) with help of Habas Dam (holding the breath) but in other spiritual chains there is not available the fixed method as well as there is no special rule of seeking the initial of passion and by chance if تفاق الا علي سبيل they get this passion then there will be no problem in this matter.

يَشَاءُ مَنْ يُؤْتِيهِ اللَّهِ فَضْلُ ذَلِكَ verse 21 part 27

"That is the grace of Allah. He gives it to whom He wills and Allah is the Possessor of great grace. " (Verse 21 Sura al-Hadeed)

Hazrat Syed Abdallah Shah Naqshbandi Mujjaddi Mohidit of Deccan and who has mentioned in his book *Gulzar Auliya* the details of the biography of Hadrat Syed Bukhari Sahib and teaching as well his discourses and I am getting

felicity of the mentioning here with those details with an important explanation in this matter in this book.

He was mentioned that “Salik Majzub and Majzub Salik, Baqi Billah (permanence within Allah) and who was our spiritual master, Moulana Bukhari Shah Sahib and his genealogical link which were connected with Hussaini Sadat family (descendants of the Islamic prophet Muhammad and his cousin Imam Ali through his grandsons, Hasan Ibn Ali and Husayn Ibn Ali (combined Hasnain), sons of Muhammad's daughter Fatimah and son-in-law Ali (Ali ibn Abi Talib) and his inheritance was linked with Maqdoum Jehaniyan. His Jad Ala (ancestors) were natives of Bukhara and from there they have migrated to India and from there they were arrived in Kurnool City and settled down there. As per the historical records he was born in Kurnool City. (Gulzar Auliya).

Hazrat Maqdoum Jehanian Jehan Ghast upon the occasion of Eid festival he went there on the mausoleum of Hazrat Khaja Bahauddin Zikeria Multani, Hadrat Sheikh Saderuddin Arif and Sheikh Rukanuddin (first is son of the Hadrat Zikeria Multani and second is grandfather) and he was engaged in meditation and in meditation he was asked for Eidi (gift) or Eidia is a gift that is usually given to by elder relatives and family friends as part of the celebration of the two

Muslim holidays, Eid al-Fitr and Eid al-Adha.) and then from those holy persons of Allah in Eidi he was rewarded title Maqdoum Jehaniya ("the world tourer".) . And when he had come back from there and the people who saw him on the way and they will say that Maqdoum Jehaniya is coming. As he has traveled the world very much so for this reason he was called Jehan Gast. (Tadhkira Hadrat Muhdit of Deccan page 252).

The family of Hadrat Peer Bukhari belongs to the family of holy persons. So for this reason, in his holy personality, there were available holy attributes and merciful habits. In his nature, there were assets of abstinence, and obedience and from his conducts and manners, there were found simplicity and piousness.

He was perfect in the Zaheri (manifest) and Batini (innermost) knowledge. He was posted on a good job in Hyderabad and he was earning many hundred Rupees. Since childhood, he has been much interested in Darweshi (Sufism). So despite of his wealthy position he used to spend his life as Zahid (ascetic). In his discussions with others, one can find that he is not interested in the worldly life and its pleasure. He was used to busying day and night in the following things.

1.Reyazat (mystic exercise).
2.Endeavors.

When he used to busy during his working hours in the court and even though he will be busy in his duty work, but his attention of Batini (innermost) will be attached with his creator and so in this way he will teach the mankind to live in the world but do not leave his Lord at any time then such life will have become better and useful.

Afterward, his endeavors were so great that he was becoming an example of Dame Saum (constant fasting) and Qaim Lail (firm in night prayer). As Allah was willing some other thing with him as he was not born to be engaged in the busy work of his office and schedule of his professional duties.

So he followed his habit to visit Haji Mastan Shah Sahib Majzub (one lost in divine meditation) and he used to spend his remaining time with him after his schedule of duty work.

So Saad Allah was his teacher of Tariqat (mystic way) and he was used to living always in the company of Majzub (one lost in divine meditation) Sahib and for this reason Majzub (one lost in divine meditation) Sahib also became his teacher. One day he has requested Majzub Sahib (one lost in divine meditation) to advise him so he advised him the following things.

“ The best slave is one who worships Allah and who ask his pardon with Allah in his court to ignore his mistakes. As it is not possible with

anybody to worship Allah as per His status." (Gulzar Auliya).

From this, it was known that his life was a practical example of such [Are] men whom neither commerce nor sale distracts from the remembrance of Allah.

لَّا تُ ۪ لِهِ ۪ تِجَارَةٌ وَّلَا بَ ۪ يۡعٌ عَن ذِكۡرِ ٱللَّهِ (Verse Al-Noor 37)

The pledge and caliphate

Hazrat Peer Bukhari Shah Sahib has the connection and he was caliphate especially in the spiritual chain of Naqshabandia among other spiritual chains as per details by Hazrat Muhadit of Deccan which he has mentioned as follows.

"He has got Nisbet (connection) of the Sufi Order of Quarderia through his family links and connection and he was trained in this matter and he was becoming perfect in Saluk (mystic initiation) in the company and guidance of Shah Saad Allah Sahib and his grave is situated in the Urdu Sharif street. His grave is situated in Hyderabad and which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there."

Advise of the Majzub (one lost in divine meditation)

So Saad Allah Sahib who was his teacher of Tariqat (mystic way) and he was used to living

always in the company of Majzub (one lost in divine meditation) Sahib and for this reason Majzub (one lost in divine meditation) Sahib also became his teacher. One day he has requested Majzub Sahib (one lost in divine meditation) to advise him so he advised him the following things.

The best slave is one who worships Allah and who ask his pardon with Allah in his court to ignore his mistakes. As it is not possible with anybody to worship Allah as per His status.

The favor of Majzub (one lost in divine meditation) and loneliness

This event which was happening before the death of Majzub Sahib Haji Mastan Shah (one lost in divine meditation) and which has revolutionary status and it is added in the book *Gulzar Auliya.*

At the time of the death of Majzub Sahib (one lost in divine meditation), he asked him to bring water so he brought water urgently for him and Majzub Sahib (one lost in divine meditation) drinks some water and gave him the water glass and asked him to drink the remaining water. So he drank water immediately and became unconscious and fall down on the ground. After some time he was coming back in the normal condition, but from that time he left all his interest in this world and its people as well as he lost his interest in his government service and desired for the interest in loneliness and solitude.

For some days he was busy in thinking and not able to decide anything. So the time came when the people saw the repeat story of Ibrahim bin Adham in the year 1297 Hegira in Hyderabad. (Gulzar Auliya).

The order of Majzub Sahib (one lost in divine meditation) and condition of the passion

Hazrat Bukhari Shah Sahib was successful in achieving the object completely in the destination of
يَشَاءُ مَنْ اليه يجتبي الله when Majzub Sahib was given him the order to sit and for knowing the details of the event to read the Hazrat Muhadit of the Deccan's writing which will find a response in the heart as follows.

When Haji Mastan Shah Majzub was in his critical and in his last condition of life and at that time he was present there and then he was remembered for his office duty work so he was standing to go to the office so Shah Sahib asked him to sit down so he was sitting there. Again he stood to go to the office, then Shah Sahib asked to sit down so he was sitting there. For the third time, he stood to go to the office so Shah Sahib asked him to sit down so he was sitting there. From that time he left everything and followed Shah Sahib.

Upon the death of Shah Sahib, he was buried in

the shrine of Ujala Shah Sahib. Till the end of his life, he sat at the grave of Majzub Sahib (one lost in divine meditation) Sahib. There was a condition of Jazba (passion) always on him and so he left also the family members which he has and the service responsibilities.

Nawab Torab Ali Khan Salar Jung Bahadur, who was trying his best for his recovery from his present condition, but he was not successful in this matter as he was always used to sit near the grave of Majzub sahib (one lost in divine meditation) and this was not a small matter or small thing as he was sitting there as per the instructions of Majzub Sahib (one lost in divine meditation) who had gained great status in his love of Allah. So he has also lost his everything in his love for the other world and actually due to this reason he was not in the normal condition as his heart of love was taken by his beloved so in that situation, he was unable to give his lost heart to some other one. His condition became as follows.

1. To see one
2. To know one
3. To ask one
4. To love one
5. To recite one’s name
6. To search one

Except for five daily prayers he was not able to do anything. Even he was unable to wear his

dress and eat his daily foods. If someone will give him a dress, then he used to wear it and if someone will give some food, then, he used to eat it as he lost his conscience in this matter.

Some people thought that it is a matter of heart so there will be some changes at any time, so they began waiting in this matter for some time for his recovery from his abnormal condition but the condition was not changed. So, for this reason, Prime Miniter Nawab Torab Ali Khan Salar Jung Bahadur during the period of his rule has constructed a shrine building near the grave of Majzub (one lost in divine meditation) Sahib from the royal funds and in that shrine where he lived there for a long time.

The construction of mosque and shrine building.

Afterward, as per recommendation of Nawab Tahinat Yar Doulah Bahadur, Prime Miniter Nawab Laiq Ali Salar Jung II had ordered for the construction a big mosque and one room for him under the supervision of Siddi Amber the royal steward and after a long period of time Prime Miniter Nawab Asman Jah Bahadur during his period of rule had constructed minarets and the shed for the mosque and this mosque is still available there which will remind the persons who constructed it.

Adorning a throne of teaching

In the solitude and loneliness sitting in which there were many secrets in it. Till yesterday who used to sit in the courtroom of the magistrate and who used to pass his judgments between right and wrong and who settled down for 3 or 4 decades in the corner of the loneliness. In this, there is his miracle that he was spent away all his remaining life in one corner place. On the other side, there was found the things of guidance and to thirsty persons who found a glass of drink of knowledge and were satisfied in this matter. So, for this reason, Hadrat Muhadit of Deccan, who wrote the following.

“ He has spent all his life in the above mosque and in his room and where he lived there in loneliness and solitude. This is the greatest miracle for those who demand it so for them it is a great miracle that he sat in one place for a period of 40 years and he has never left the grave of Majzub (one lost in divine meditation) Sahib for a single minute. Allah has granted such a great status for him that with his status, he has benefitted many Talibs (students) of Haq (truth).”

He got a great position in the following things.

1. Fana Fillah (contemplation).

2. Baqa Billah Baqa (survival for Allah).

At that time due to the above great status, he helped many people who were endeavoring for Allah and were facing difficulties of negative results in this matter but with his kind help and attention, they find one abode from where they got their final destination towards the right path of Allah. Due to the above situation thousands of lovers whose hearts were passing through difficult situation were find a resort to approach towards lover's destination and with his help and attention of Batini (innermost) and they were becoming successful in the way of Haq (truth).

The above helpless persons and lovers of the Haq (truth) with his help and attention were refreshed and have got energy and spread around many places. Thousands of worldly people were used to visit his place for the fulfillment of their desires and wishes from there and were used to return back with benefits from there. This was a small example of his miracles of Batini (innermost) that seekers of Allah will find their final destination by leaving the world and their desires and wishes to live in the jungle or to sit in the rooms while leaving the world and its people and they were used to engage and busy in the remembrance of Allah (in Yad of Allah) day and night.

He has spent all his life in the mosque and in the room which was annexed to it and where he has settled down his life in loneliness. For the persons who demand miracles so for them other than this which will be a great miracle that he was sitting in one place for a period of 30 or 40 years. He did not leave the area of the mausoleum of the Majzub (one lost in divine meditation) Sahib even for a minute from there. Allah was willing at that time he should sit on the throne of teaching to benefit the students of the truth so for this reason, he was able to get the status of Fana Fillah (contemplation) and with Baqa Billah (survival for Allah). Those persons who were struggling hard in the search of Allah for long period time and to whom he will able to reach somewhere.

Upon hearing the good news many thousand dis-hearted people who ran towards him and due to his attention of innermost and which showed them the effect of water of life and all of them upon becoming lively and who have been spread to all sides. Many thousand people of the world who came to visit him for their wishes and desires and who used to return back successful them from the door of his wealth.

The lowest miracles of attention of his innermost were that the heart will become the lover of the beloved and then he will begin to hate the world. There will be thought with them that to wander in the jungle areas or to sit down in the room by

closing the door in the condition of loneliness and to say God bye to the world and its people and to engage in the remembrance of Allah day and night.

Hadrat Peer Bukhari Shah in the court of the prophet of Allah.

With this holy mosque of Hazrat Peer Bukhari Shah in Bukhari Gulshan Saeedabad Hyderabad and from it there is annexed one room in the direction of south and which is very holy one. It was the practice of Hazrat Peer Bukhari Shah that after performing of Eisha prayer, then he immediately from the attached door he will enter into that room. As such that no other person did not see him entering into such room. Then at that time, he will close the room from inside of it. Hazrat's one relative Hazrat Muhiballah alias Shah Peeran who used to watch it and one time he with courage was entered into the room along with Hazrat Peer Bukhari Shah. But Hazrat Peer Bukhari Shah was silent for some time and he said to him that at this time he will be in the presence of the prophet of Allah. And in this way, Hazrat Shah Peeran was also able found in the presence of the prophet of Allah. But Hazrat Peer Bukhari Shah was taken from his promise that till his life he should not disclose this secret to anybody.

All praise is Allah's, Lord of all creations.

أللّٰهُمَّ

O Lord, with all beauteous names (Allahuma),
أللّٰهُمَّ صّلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ
Bestow blessings and peace upon our master Muhammad,
وَسِيلَتِنَا العُظْمَى إلَيْكَ
Our supreme access to You
فِي اسْتِجَابَةِ مَادَعَوْنَاهُ
In the answer to what we supplicate for,
وَتَحْقِيقِ مَارَجَوْناهُ
The achievement of what we aspire to,
وَغَفْرِ مَا جَنَيْنَاهُ
And the forgiving of such wrongdoings as we have committed,
وَعَلَى أَلِهِ وَصَحْبِهِ وَمَنْ وَالاَهُ.
And upon members of his household and his companions and those who support him (Amin). (Tadhkira Hazrat Muhadit of Deccan page 79)

Ascetic life

He used to instruct to listen and read Masnavi Sharif (The spiritual couplets of Maulana Jalaluddin Rumi) and he had memorized thousands of couplets from it. He always used to recite important couplets from Masnavi in the gatherings with his great interest and attention so there will be an atmosphere of great attention and strange Bakhudi (ecstasy) and due to this reason, there will be amazement which will cover the situation and gathering place.

Many rich persons, officers and even the King of Hyderabad used to visit him with great respect and attention. But he used to meet with him as he used to meet with the general persons. Especially with learning persons and Mashiq (saints) he used to meet with them with great respect and attention and feel pleasure and happiness with their presence in his place. He saw the reigns of many prime ministers of Kingdom of Hyderabad and many of them desired for the grant of funds to him, but his heart, which has complete trust in Allah never accepted any grants or help from them. Sometimes funds for daily expenses were presented to him, but he refused it by saying that it may give to some other needy person and as he does not require it.

He used to accept gifts and presents from people and upon receiving them, he used to put them under his bed cover and used to give the same to beggars or other needy persons when they approach him for his help but he will help them without informing the others. (Gulzar Auliya)

The presence of the King of Hyderabad in the court of Hazrat Peer Bukhari Shah Sahib

Nawab Mir Mahboob Ali Khan, who has with him great affection and love with the pious people of Allah. And who used to visit in the presence of

holy persons of the city of Hyderabad. So in this way, he was also used to visit Hazrat Peer Bukhari Shah Sahib and always in his mind, there will be thought with him that Hazrat Shah Bukhari Sahib will ask him for something. So that he can fulfill his instruction in this matter. But Hazrat Badshah Shah Bukhari will never ask with him anything. One time when the King of Hyderabad stands for leaving from there, then he said to him that he wants to say something to him. So the king was happy very much for this matter. And he stood with attention with much respect he was heard. Hazrat Syed Mohammed Bukhari told him that " From the next time you did not come to his shrine and its reason is that upon your visit when the people will know in this matter, and they ask for recommendations and then I will start sending my letters of the recommendation in your court as such that it will become in-agreeable condition for your you so I do not want this work differently for you."

The heart of the believing person is free from the fear
So against the power of the king, it has so much daring

(Tadhkirta Hazrat Muhadit of Deccan page 220)

The following Sunnah of the prophet and favour on the disciples.

The life of the pious persons will be complete by following the Sunnah of the prophet. And due to the following of the Sunnah, there will be available to them much favor and benefits. The prophet used to pay attention to everybody as such that every companion used to think that there are much favour and attention of the prophet available to him only. In following the Sunnah of the prophet so there will be an available favour of Hazrat Peer Bukhari Shah Sahib to his disciples as per writing of the Hazrat Muhadit of Deccan as follows.

“He used to love his every disciple greatly, so everybody thinks that he loves him only very much than others.

His great habit was to follow each and everything of Sunnah (tradition) of Allah’s last prophet.”

The miracle upon his death

There are many miracles which are linked with him but his greatest and last miracle is as follows.

During his lifetime, he has informed his caliphs that his burial and other funeral processes should be performed as per the Sunnah (tradition) of the last prophet of Allah.

As the above methods which were mentioned in the tradition of the last prophet of Allah and the Islamic law (Fiqah) also recommended the same

methods. The Imam of Sufi Saints Mohiuddin Arabi also recommended that the funeral prayers should not be arranged in the local mosques. So he had instructed his disciples that his funeral prayers should not be arranged in the local mosque. So this was his final advice which was ignored by his disciples and others due to his sudden death and due to the sizeable scale of arrangements and large numbers of attendance of the disciples and other general public at that time.

At that time there was a practice in Hyderabad City that all dead bodies which were used to bring to the Mecca mosque in Hyderabad in the grand traditional way and funeral prayers were used to be arranged there in the presence of a large number of city people who were used to be present there.

So as per the tradition in Hyderabad City many persons started arrangements to take his dead body to the Mecca mosque for his funeral prayer. And for this purpose, many thousand persons went there and stayed there for a long time for waiting for the arrival of dead body for his funeral prayer.

As his residence place was out of the city so to bring the outside dead bodies in the Hyderabad City were required direct permission in this matter from the King of Hyderabad. For this reason, permission was sought in this matter, but it was delayed in this respect for many hours, even though the King of Hyderabad was his great

admirer and like him very much due to his high level of Sufi status and wisdom as well as his knowledge. Due to the delay in permission from the king, his dead body was taken to the graveyard of Ujala Shah Saheb's shrine in the outside area of Hyderabad City and in the open place the funeral prayer was arranged there in the presence of many thousands of people.

After this prayer, it was received the information from government sources that the king has granted the permission. But at that time the disciples and other persons were remembered his last advice and instructions in this matter. So all of them said suddenly that "Oh: his acting upon the traditions as per the Islamic law even after his death. So he is deserving to be called Mutsherah (one who acts as per Islamic law). All his deeds of Tariqat (mysticism) and Haqiqat (truth) were, so much so, for this reason, it is a difficult task to cover all of them in this small chapter in this book and for this reason, many volumes of books are required.''(From Gulzar Aulia).

The connection of Syedna Abu Baker Siddiq

As the connection of Syedna Abu Baker Siddiq was Hubiat (friendship with the last prophet of Allah) and so has got this connection with Syedna Abu Baker by the way of the caliphate system. As Abu Baker Siddiq was from free all diseases and problems except his love and affection of Allah and

the last prophet of Allah. So, in the same way, he was also free from all diseases and problems except his love and affection of Allah and the last prophet of Allah. Such love and his hard endeavors in this matter caused him very much weak and thin. So such weak and un-healthiness was not improved and caused for his death.

The death

Due to his sudden death in Hyderabad, the situation was greatly affected and there it was a great loss which was not covered till a long time. A great saint with the following great qualities left for Hyderabad.

1. The tower Sun of truth (Haqiqat)
2. The Moon in Islamic law's sky.

The person of such great qualities who was spreading his light of (guidance and instructions) from the mosque of Ujala Shah Saheb and who has enlightened large number of persons was now no more in the City of Hyderabad so there was a great feeling of missing such a great pious persons among his disciples and other persons.

It is fact that every person should have to face death surely as per the Quranic verse.

'All that is on earth will perish.' (Quran 55-26)

The sun of great wisdom and knowledge was set in the west and there was a loss of permanent separation for his slaves due to his departure from this world.

Kind and helping spiritual father left from their slaves and disciples. So upon such departure, there will be no hope of his return at all in their lives. So in such a situation, not only his disciples but even the whole world condoled in this matter, but it will be less and not according to the great loss of his disappearance from Hyderabad City.

The date of the demise

He was dying on the tenth of Jamid Awwal in the year 1328 Hegira at the time of Tahjud (supererogatory prayer in the early hours of the morning) prayer. When the Qari (reciter of the Holy Quran) was reached in his reading at the following verse of the Holy Quran.
'Enter thou My Heaven' (Adkhal Jannta) (Holy Quran 30-89) then this great Sheikh of the Deccan with his following qualities left this world.

1. Qutub of time (highest cadre in the spiritual pivot at axis)
2. Great person of his time.
3 Salik (mystic initiate) of Majzub (one lost in divine meditation) and of Salik (mystic initiate) and lover of Allah Syed Mohammed Basha Sahib Bukhari left for heavenly abode while leaving his disciples and devotees in conditions of great pain and sorrow.

He was buried near the grave of Haji Mastan Shah Mazjub and who was famous for the following things.

1. A person of great qualities.
2. Treasure of knowledge.
3. Treasure of Jazab (passion) and Saluk (mystic initiation)

In his burial place, only four finger height of soil was spread

“ Oh: lookers come and see his Masnun (as per tradition of Allah’s last prophet) grave here and so it is called true love for the tradition of the last prophet of Allah. ”

The caliphs

1.Hadrat Peer Syed Shah Ghouse Mohiuddin Naqshbandi, Mujdadi, Quadri.

2. Hadrat Syed Abdullah Shah Naqshbandi, Mujdadi, Quadri.

The death anniversary

Hadrat Moulana Syed Abdul Rauf Naqshbandi, Mujdadi, Quadri who was nephew and son in law of Hadrat Syed Abdullah Shah Naqshbandi, Mujdadi, Quadri and who mentioned details of the arrangement of the death anniversary as follows.

That Hadrat Syed Abdullah Shah Naqshbandi, Mujdadi, Quadri and who used to attend every year with much interest the arrangement on regular basis and used to attend the death anniversary of his spiritual master Hadrat Peer Syed Shah Bukhari and he attended this

ceremony for a period of 56 years continuously along with sons as well as with his disciples. Even in the last period of life and also in his illness of fever period he did not missed to attend this ceremony of the death of his spiritual master. By commitment, Mavlavi Amjad Ali, owner of motor service Afzal Ganj Hyderabad who used to bring his lorry and there will be also available motor cars of the other disciples there. The lorry will arrive exactly at 4’ o clock and Hadrat Muhadit of Deccan will be ready there as per practice and will leave at 4.30 from the Mosque of Hussaini Alam along with his servants and he will reach Bukhari Chaman and in this area the evening prayer is performed under the leadership of the Hadrat Muhadit of Deccan. After the Asar prayer the custodian Hadrat Peer Bukhari and who will show relics and benediction of Hadrat Peer Bukhari and which are kept in the attached room of the mosque. After the visit of the relics and benediction of Hadrat Peer Bukhari, all visitors will visit of the mausoleum of Hadrat Peer Bukhari and all will recite Sura Fatiha and Hadrat Muhadit of Deccan along with his disciple will be engaged in the meditation till the time of Maghrib prayer. The sandal ceremony will commence in the loud voices of “Ashiq Kiberisa’s sandal.” So at that time, there will be prevailed a special condition upon the persons who will present there. Upon arrival of sandal, Hadrat Muhadit of Deccan will

stand there along with his servants and disciples. After conveying of Salam to the prophet of Allah. Then there will be performed Sandal Mali ceremony. And floral garland will be placed in the mausoleum of the Hadrat Peer Bukhari Hadrat. After the recitation of Verse Fateha and sweets will be distributed and all persons will gather in the mosque for Maghrib prayer and which will be performed under the leadership of the Hadrat Muhadit of Deccan. After Maghrib prayer, Maulavi Syed Naimuddin Hussaini engineer will read the genealogical record of the spiritual chain of Naqshibandia in the poem in his special voice and which will create a special effect upon the audience. And after that, all people will visit the tomb of the son of Hadrat Peer Bukhari Sahib and place the floral garlands and recite the Verse Fateha and after that, all will start to return back from there.

There are a thousand thanks that Hadrat Muhadit of Deccan has left behind him one live sample for us for our guidance. And from which there will be a comfort and support to the uneasy heart. That sample is a Hadrat's elder son who is a pious person of Allah Hadrat Syed Khalil Sahib Naqshbandi Mujadadi Quadri who is a live sample for us for our guidance and upon seeing it there will be comfort available to the uneasiness of the heart. The sample picture was his elder son and

who is pious person of Allah Hadrat Syed Khalil Sahib Naqshbandi Mujadadi Quadri and who was similar in the style of walking, talking, in the face, as well in the conduct and manner who was much similar with Muhadit of the Deccan. Also Hadrat's sons and grandsons who are also having such dignity and status and with them there is an available beautiful reflection of the Hadrat Muhait of Deccan.

There are many signs of the favours of Allah and among them, one is pious persons of Allah and for it whatever we will thank in this matter then it will be less. (From Muraqa Hasanat by Hadrat Syed Abdul Rauf Naqshbandi Mujadji Quaderi who was nephew and son in law of Hadrat Muhadit of Deccan).

Upon the demise of Hadrat Muhadit of Deccan his son and successor Abu Barkat Syed Shah Khalil Shah Naqshbandi Mujadadi Quaderi who followed the system of attending the death anniversary of Hadrat Peer Bukhari Shah. After the demise of Abu Barkat his son and successors Anwar Allah Shah Sahib and after him Abul Khair Syed Rahamtalla younger son and successor of Hadrat Muhadit of Deccan by following the system of his father who used to attend the death anniversary of Hadrat Peer Bukhari Shah Sahib along with disciple and servants. And there he used to make sermons and as well supplication in voice in tenderness and due to which there will be

uneasiness to the heart of the audience as well as there will flow of the tears in the eyes of the people. In the same way grandsons of Hadrat Muhadit of Deccan, Mouala Abul Faiz Syed Ata Shah and Hadrat doctor Syed Sibgat Allah Sahib who used to visit the mausoleum of the Hadrat Peer Bukhari on the occasion of the death anniversary.

Hadrat Moulana Syed Ghouse Shah Mohiuddin Bukhari Naqshabandi Mujadadi Quadaeri alias Suhail Baba, who is custodian and trustee of the mosque of Hadrat Peer Bukhari Shah Sahib and the brother of the custodian Moulana Syed Shah Sulaiman Bukhari Naqshbandi Mujdadi Qadri with much pomp and show who will organize death anniversary. May Allah accept their endeavors of religion in this matter. And may Allah keep them safe and secure so that there will continue their favours.

Teaching and education

In the world when any man will visit any respectable person then he will not visit in the general condition, but he will wear a special and nice dresses and decoration of his body there. Of which there will be the look of mankind. So when there is such arrangement of correction and rectification. But on the heart on which there will be the look of Allah so how such there be an arrangement of cleanliness of it.? The heart is

such box of Allah on which there will be fall during the day and night time mercy of Allah 360 times.

The teaching and preaching of Hadrat Syed Peer Bukhari Sahib are as per the holy book and practice of the holy prophet of Allah. His personality was with such favour and benefits and due to this reason the students of mystic way who could not find such status and position in spite of endeavour and mystical exercise for a period of many years, but they were able to get such benefits soon in a short period of time due to his favour of attention of innermost and the effects of his company. Due to this reason only even after passing of one century the mankind visiting his mausoleum in the large number for seeking his favour there.

About teaching and preaching of Hadrat Bukhari, Shah Sahib about his purification mind and heart and the innermost are mentioned herewith. Hadrat Muhadit of Deccan, who have written details of Hadrat Syed Peer Bukhari Sahib and he has mentioned which are as follows.

“To get relief of the weight of the sadness so the heart wants to say many things in this matter, but this situation is making complain which is not proper on this occasion. So while drinking some drink of sadness I am mentioning here some advices which were heard by the master. These

are all advises which were heard from me in this meeting.

1. To leave the sadness of the heart of the above great loss the mind wants to say many things in this matter, but it is very difficult to cover it as there is no space for its coverage. So in this great sorrowful situation, I am mentioning herewith some instructions which I heard from my master in his great gatherings.

1. If you have tried your best in any case, but the result was not fruitful then you should not feel sorrow in this matter. So in such case with Aah Wah Zari (with wailing) and to recite Astagfar (beg pardon of Allah). So I asked him what is the situation for reciting Astagfar (beg pardon of Allah) here.? He said that the man had tried his best in legal and in permissible manner and when he will see that the case is down without any result and all his endeavours were becoming useless than he should think that this was the willingness of Allah so he had done against the will of Allah so for this mistake and which was known to him later and for this reason he should recite Astagfar (beg for pardon) of Allah.

2. Ecstasy and passion, uneasy and cry, These are against the Sufi Order of Naqshbandiya, Mujdadia traditions and if any Mujddai commits the above acts then he should rectify his mistakes. One who follows the tradition of the Sufi Order of Naqshbandi and Majdadiya then his condition

totally will become same as per the companions of the last prophet of Allah and he will have the following conditions with him.
A. Satisfaction.
B.Viaqr (dignity).
C. Sincerity.
D. Always in Huzur (presence).
E. At a high level of Ihsan (excellence) in which one should worship in such a way that he is looking Allah and if not having such situation, then he should think that Allah is watching him and this condition will be available in higher level of sincerity just like the companions of the Allah's last prophet.

As per companions of the last prophet of Allah, they will also follow Amar Maruf (command good deeds) and Nahi Almunkar (prohibit from bad deeds) and so it should become their habit and practice.
3. To follow the Sunnah (tradition) of the last prophet of Allah. And always keep away from people of the world. So keep in your mind that those who approach the worldly, in that case, they will face disgrace and those who will ignore them (worldly people) then they will approach you and run after you like dogs.
4. Poverty and hunger habits of the Sufi Order of Naqshbandiya.
5. Nikah and the company of rich people are very dangerous for the beginners and it will stop

favours like the wall of Zul-Qarnain (Zul-Qarnain of the Qur’an was a believer in the Oneness of God).

6. One who will become perfect if he will find a perfect Sheikh. So one should stay in a room near his perfect Sheikh and he should busy there in Zikar (remembrance of Allah) day and night and not leave his room unnecessarily.

7. It is not right that Imam Rabbani was against the unity of existence issue, but as a matter of fact Imam Saheb said that about the belief in God's unity and it is required from Marif Qalb (heart ,which has an intimate of the knowledge of God) and they are Ahle Vilayat (people of saintliness) and still the perfection is away from them due to this reason and the situation which prevails is that slave remains slave and Lord remains Lord. So the condition of the companions of the prophet and their followers will be the same.

8. The brief of the good life is to surrender all our affairs to Allah and to sit and see the progress and development of condition by Allah whether it will set it right or not? Or how Allah will set the wrong thing as right ?. See the condition and affairs, but should not react in this matter. To remember Allah’s promises and His treasures so in this way to encourage his mind and in this case he should disappointment from his personality and from the world.

9. The Sign of love is to sacrifice all our wishes and desires for the inclination and pleasures for the beloved and one who do against this and keep away from its problems and then, the claim of his love, so in such case, he will be declared as a false and proud person. Despite his false love one who will think that he is having the favour of his beloved then such persons are false and un-fortunate and forsaken.
10. The people who say that to complete the process of the Sufi Order, we have wasted six years without any gain and result and after this also it is not known what will be happening from it.? So its result is unknown and we do not know what we will get? Or not get anything during this period. So those who think like this because in their fortune this wealth is not added so they miserliness for a period of six years in the remembrance of Allah. So they should explain the purpose for which they have spent their whole life and what they have got for it.?

The Salik (mystic initiate) should not become sad and mind in this matter and face difficulties and problems but do not leave the door and think that the caller who is sitting at the door of Karim (kind person) and who is shy of returning him without the grant of any benefit to his callers. So think that the kind Lord, who rewards anybody whatever He wants and for him, it is easy of such grant of anything like giving of one piece of bread.

So he will never return anybody un-answered from his door so the Salik (mystic initiate) should work and increased his endeavors in this matter.

11. By following of Zikar (remembrance of Allah) and the company of Sheikh we can able to get a compulsory connection and it is sure and without any doubt. So such connection (Nisbet) will be achieved slowly so Salik (mystic initiate) will not understand it and he thinks that he could not able to get anything. The Salik (mystic initiate) will become an example of such a person, who will send his son to Khusnawis (calligraphist) to teach his son for learning good handwriting. The calligraphist keeps the daily progress sheets of writing with him. After some days the student's father will approach the calligraphist and complain him that his son is writing for many days but there is no progress at all. So in such case calligraphist will show the father daily sheets of good handwriting of his son, then the father will notice that there is the considerable progress of good handwriting on a daily basis. So there is no link of the first day's sheet with last day's sheet and there was a great difference of sky and earth in this matter, but this will not be understood by the son and his father in this respect. So in this way, the Salik's (mystic initiate) condition will be improved slowly and which he will not be realized by him. To understand the progress of the connection (Nisbit) and how it is finding in the

Salik (mystic initiate) gradually so study the following example carefully.

If a beggar will be given very much wealth without any endeavours, then he will spend it without caring for it. If against this if he will be given very much wealth gradually, then he will take care of it and get benefit from it. So in the same way, if the connection (Nisbet) will be found suddenly without any endeavours, then it will be spoiled due to not caring about it.

12. To cure the heart there are five things which are required and these are as follows.

A. To read the holy Quran with care and attention.

B. To keep the stomach empty.

C. Night prayers.

D. Supplication of the morning time.

E. To sit in the company of pious persons and attend their meetings.

13. Allah will be available near that man if he will be away from mankind.

14. This is agreed by all holy, pious saints that if someone who eats illegal food, then he will be kept away from the following things.

A. He will not be able to make differentiate in between Ilham (revelation) and doubt.

15. Zanoon Masri has described the reasons for the problem in the person’s condition and their heart’s malfunction are as follows.

A. Their intentions are poor for their deeds of the other world.

B. Their devotees will follow the sexual desires and wishes.
C. Despite the nearness, of the death, their deeds are lengthy.
D. They will give preference to the willingness of mankind.
E. They will follow their wishes and desires.
F. They will leave the Sunnah (traditions) of Allah's last prophet.
G. For the small mistakes of the past people they used to discuss them and there have been a number of arguments offered in this matter
H. They will ignore many good deeds of the past persons and also they do not follow them.
16. To get the favour and benefits of the Sufi Order of Naqshabandiya holy saints, one should take care of the following three things.
A. If one who will act upon on any good deed which is acted upon by the holy saints of the Sufi Order of Naqshbandia then he should not think and look at his act and do not take pride in it and always follow humility and sincerity in this matter. If he will act upon on any act which they do not like with them, then he should not think that he was rejected by them and so do not get disappointed in this matter and do not leave them and do not wander here and there. When they order for something then he should act upon it urgently with sincerity and humility so that he can get his goal in this matter.

17.If one who will recite the verse Yasin from holy Quran in Tahjud (supererogatory prayers in the early hour of the morning) prayer and after the prayer if he will pray Allah for his desires and wishes then his desires and wishes will be fulfilled.
18. Once he said the following things in the praise of Allah's last prophet which is as follows.
" This is fact that in the world and in all particles your presence is there and some time you are seen in Houris, and sometimes you are seen in men but as a matter of fact your personality is free from colour of warmth and it is pure so, for this reason, oh: friend so I will not say you Houri or human being and all these things became a veil for him so actually he is different from them."
19.Once he said that one day Moulana Hamiduddin was in condition of his last breath so his son Moulana Husamuddin saw him in such condition of difficulty and problem so he told him "Oh: father why you are in condition of such unrest and difficulty and what is this problem in this matter and what is this reason of it?." So he told "Oh: my son now they are demanding such thing which I do not have with me nor I have learned the method of it to get it so I am in this condition of worry and unrest due to this problem. It means they are demanding the perfect heart so I do not know what to do in this matter as I do not know from where I should bring the same for them?."

So Moulana Husamuddin said he “Oh: the father for some time turn your attention towards him with care and attention of his heart. So he instructs his father in this matter in that way. Moulana Hamiduddin has felt satisfaction and peace in his heart and after one hour and opened his eyes immediately and said “ Oh:my son may Allah give you best reward for this matter and it is a matter of great sadness and sorry that I have spent my whole life without caring it and I should have spent my whole life to get this method and anyhow he has spent his life in a different way but now he is grateful to Allah for granting him pious son and due to his help he is leaving this world with the perfect heart as well as with virtue and happiness.”

After saying the above event, then he said “ Oh : people to get control of the heart during good health, period, otherwise during the last hours of your life when mind and health condition will be worse and then all parts of the body will face many problems of health so in such time presence (Huzur) of Qalab (heart) will be not possible to get it .? And it will not only difficult but also it will be very impossible thing.”

The above are some of the samples of his pieces of advice and instructions. I belong to one of his worthless slaves on his door. I have written nine remedies in one letter which I have sent to one Islamic brothers in which I have written how

to control the heart's worse condition and suggested its nine remedies in this matter. Even the text and subject of this letter is mine, but in reality, the contents of the letter are a small lamp which was lit by my great spiritual master's light of knowledge and reality.

In the following letter, there are many instructions are there which will describe perfect heart (Qalab Salim) so it may be called as the commentary on the perfect heart (Qalab Salim).

The letter is presented herewith for the kind perusal of the readers, which is as follows for their guidance and attention in this matter.

Dear Islamic brothers

Assalam Alaikum

I have received the following letter from above Sheikh and which is kept before me for some time and for which I could not reply to him. The reply of the above letter is as follows in which I have mentioned my thoughts and suggestions. So I request you all to read the same carefully and to act upon it, for which I shall be highly obliged to all of you.

Dear friends, please note that the obedient young person will follow pieces of advice of pious persons and like it very much.

The long time ago I have left Naldurg, so I have a desire to visit it again, but I could not go there despite of my desire. If I would have a poet than I would have blamed the time, which will not allow our wishes to be fulfilled.

Oh: I remembered that I would have to ask about your health as per tradition which comes under out word forms in which I am not interested at all.

Let us try to read some of the remedies to rectify the heart.

1. To look the world as a temporary abode so look it with a warning. It is the house of homeless persons. It is mortal house and in which many kings came and left the world and they had very strong hold and powerful rule in their kingdoms. They are now available in broken graves in very bad condition and now nobody knows about them and also think about them. Oh: this is a cruel and an unfaithful world showed them many lovely dreams and plans and then put them under the ground without any name and mark on them.

Even after the above-said acts the world buried their crown and palaces in the soil and put the soil on the kings and named it as a grave and also the world continued the cruelty on them and also by blow of the winds which disappeared the soil of

their graves which caused them nameless in the world.

Oh: It is a very sad story that you have not heard such cruelty that many thousands became homeless and their relatives and the members of their families were no more in the world. If some of the persons still alive from their royal connection and they are living in very bad condition and live on the door of the rich persons as beggars and needy persons.

Oh: unfaithful world, your act is very bad, which you did with your friends so justify your actions in this matter.

You have killed beautiful maidens and buried them in the soil and you are not kind to their youth and their lovely features and their grand beauty is still seen in the broken graves and which will cause to shed the tears by it lookers. There are hairs and ringlets, their lovely wrists and their other beautiful body parts are scattered here and there. Their lovely bodies for which the floral wreath of beds even doesn't bear them due to the harshness and would move here and there and now such lovely maidens and beautiful bodies are unknown in the graveyards and they have finished by eating of the insects. So these personalities are helpless and could not do anything to anybody. As a matter of fact, they came into the world and they are not against any power or to face anybody.

It is very surprising and strange thing that in this world, many powerful and brave kings came and left their great power and name to whom you (world) destroyed them very badly. These mighty persons ruled the area of Arabia to Persian regions with great power and for their historical events, the world knows them and also knows their battles and great achievements in the world.

Oh: now the dead bodies of these mighty powerful rulers are available in their graves in very neglected and poor condition. It is a very astonishing thing that we can understand and study all the above things, but after passing some time we forget everything and these things will remove from our minds like our age which is gradually finishing.

Even upon the studying of the above condition and affairs, the situation is same with us that we are following our old carelessness method with us so for this reason we are still in darkness. So we should have to think about whatever our life period has passed so ignore it and take care of our remaining part of our life and for this reason, we should take care for it as this world is a temporary abode. So we should think in this matter as this world is unfaithful so we should not love it and live in it as a temporary traveler. As the world is not a permanent place for mankind so everyone one who lives in it will die soon surely.

In the world, everybody possesses the liver with spots in his body like the sky, which has the moon which bears spotted on it. If we see the world carefully and then we can find it nothing and so despite of this reason many persons are lovers of it as they do not have the perfection of their eyes.
2. The darkness of the soul (Nafas) and problems of human nature will be solved by the connection of the heart and soul with a particular level with Allah.

The revelation of the mysteries and good knowledge depend upon the following things.
A. Remembrance of Allah.
B. With more worship and endeavors.
C. To leave the general people.
D. To live in loneliness and solitude.

The above instructions are the same which Moulana Jami has advised in this matter and who said that Allah can do anything.

But as per experience to become the friend of Allah and the pious person is not possible without the following four things and if one who wish and desire to become his friend then one should try hard for the following things to achieve his goal in this matter.

A. Loneliness and solitude due to this reason we can free from sins and so this is the least benefit from it.

B. Silence, for this reason, someone said that without saying something one will not face the situation of sorry. And so in case of saying something one will face the situation of sorry.
C. Always keep fasting and if someone eats food, then he should eat less food.
D. Saher, it means not to sleep in the nights for the worship purpose.

Allah has granted treasure of knowledge to great Persian poet Hafiz due to his night prayers and early morning recitals. Due to eating food and night sleep, the disciple will be kept away from the status of love. One who will want nearness of Allah then he should leave his habit of more eating food and night sleep.

3. Allah has kept three things concealed in the following three things.

A. His willingness in his obedience. So do not think any obedience as a small thing because perhaps there will be hidden Allah’s angar and wrath in it.

B. His anger in disobedience, so one should not think any disobedience as the smallest thing so that he will be free from Allah’s anger and wrath for this matter.

C. His Velayat (saintliness) in his persons so one should not think any person lower than him perhaps that man may be Allah's friend and pious person.

4. He said that the disciples should love his spiritual master with great sincerity and with truthful heart and it means one should love his spiritual master by heart and which is required as per conditions of mystic initiation and he should always imagine about the face of his spiritual master. And the spiritual master has a position among his disciples just like the position of the prophets among his followers and this tradition of Allah's last prophet is available in the book '*Mirsad Al-Abad'* which is as follows.

"My Ummat's learned persons are having the status of the prophets of Israeli Ummat (nation)".

Once I heard of Sheikh that the mystic person (Darwesh) who will follow the Islamic law and recite the blessing (Darud) on the last prophet of Allah, so think it is good to follow his company and service. So keep his love, with the true heart. Because for this matter the following instruction is available in Quran '*Kuno Ma Sadiqin'* (live with truthful persons) which is correct and right.

As the company of pious persons will bring good benefits and results. So in this matter, the Quran and the tradition of Allah's prophet 's have instructed us to have the company of pious

persons for better benefits and results in our lives.

Translation and interpretation of Persian poetry line are as follows.

“To sit with lovers and have a feeling of love and leave such peoples who are not lovers of Allah. If for some reason you are away from your spiritual master then there is no problem in this matter so in that situation always think about the face of your spiritual master and follow his instructions of daily recital schedule which will help the disciples to get the benefits of his spiritual master even if someone is away from him by following his schedule of daily work.”

5. Such pages of books in which biographies of pious persons have been published and upon reading the events of their stories and which will affect upon the readers greatly. To hear or read such books. With the help of such great books which are mentioned above so that there will be an increase in the courage of sincerity and also there will be an increase in interest in the mystic exercises.

Even the perfection of the worship is the difficult and not easy thing. So in this matter, one should be patient in case of difficulty and problems. By the grace of Allah in the biographies

of holy saints, there will be a great effect on it to reduce love of the world and to keep sole clean and clear from bad thoughts and deeds.

So I recommend all of you with great confidence that when you read the biography of any holy saint then you will feel that you are present in the presence of that Sheikh and who is preaching something to you and you are listening to that thing from him. So in this way, there will be favored of his effect on the hearts of those persons who are reading or listening such valuable great books.

During these days of problems in which we are facing problems and difficulties from our relatives and friends and their description is as follows in the Persian couplets and its translation and interpretation of the Persian language are mentioned as under.

‘Keep away from such brothers who will sell you as they are not your real brothers and they are same like the brothers of Prophet Yousuf (A.S.) and you know well that they had sold away Prophet Yousuf (A.S.) in the bazaar of Egypt. ’

If you need such a friend who will always entertain you and who will not leave your company at any time and for this reason follow the book reading habit on a perpetual basis.

During this time of problems and difficulties by following these two things we will be free from the problem and difficulties.

A. Spiritual Master, whose heart is full of the love of Allah.
B. Advises and books of biographies of holy saints.
6. If you want to reach to your goal and if you have the desire and wish for the nearness of Allah and to attain success in the court of Allah's last prophet so, then you should follow the Islamic (Sharia) law of Allah which was enforced for all general and private persons. So we should follow the law of Islam strictly in all our problems and difficulties and for this reason, we should not ignore it. In our worship and habits, we should follow the traditions of Allah's last prophet and it is the must and necessary thing for all of us.

So acting against the Islamic law and declaring the love and nearness of Allah's last prophet who has brought us Islamic law is useless and an act of an insane person.

Those who will act against the instructions of the holy prophet will not get their goal. On this matter, great Persian poet Sa'di said the following.

“The improvement of the qualities of innermost will not be possible without following the traditions of Allah’s last prophet.”

7. It is a fact that soon we will have to leave this mortal world and will have to shift into another world so till our stay here we have to live in it as a traveler and except Allah, we should not have love with anybody here. When the time of our departure will come then we should leave this place of problems with happiness and pleasure.

8. Follow the remembrance of Allah in all conditions without fail because no action is not better than this. Allah’s last prophet said the following advice which is as follows.

“ It is better than Jihad (armed struggle) and charity.”

He used to say “Oh: people you all should remember Allah very much so that due to your such condition the people will declare you as an insane person. ”

In many places in Holy Quran it mentions the importance of remembrance of Allah and at one place it is mentioned one method how to become closer to Allah in the shortest way which is possible and which is as follows.

But keep in remembrance
The name of thy Lord,
And devote thyself
To him whole-heartedly.
(Quran 73-9)

So remember Allah very much so that there should no carelessness in this matter at any time. So the importance of remembrance of Allah is so great which is well known for a long period.

There will be a great effect of the pieces of advice of the spiritual master for the purification of the heart. So by following the instructions of your spiritual master and continue the remembrance of Allah 24 hours during the day and night with the daily routine of working, sitting as well as walking. When you are free from your daily routine, then closing your eyes and remember the face of your spiritual master and continue the remembrance of Allah. So this way is very famous for the cleansing of the heart. Even the remembrance of Allah during the daytime is also good, but the remembrance of Allah during the night time is not only good, but it is very effective to have many results and benefits.

9. If we compare our heart with iron mirror, then it may not be wrong. During the early days of our

creation our heart was like a mirror pure and clean, but as per our growth, we have damaged it. There are millions of thanks to Allah who is most Beneficent and Merciful, who has provided many ways to rectify its defects and to bring clarity to get purity and cleanliness of the heart.

In this world, there are many things which will work effectively for heart defects and make it black. So, for this reason, we are mentioning here with two smaller lists. If one who wants truly the cleanliness of his heart, then he should leave these bad things and follow the good things so that after some days our defected heart will become as Jam Jamshid (goblet of the Persian King in which he could view the whole world) and in which he could able to view the world of angels .

The list of bad things which will bring defects in the heart.

1. Sins.
2. Illegal power.
3. Love for the things.
4. Love for the power and rule.
5. Envy and jealousy.
6. Wrong prejudice.
7. Enmity.
8. Proud.
9. Pretense.
10. Hatred and malice.

11.Talking false.
12. Laughing and mocking.
13. Bad manners.
14. Backbiting.
15. Backbiter.
16. Anger.
17. Unkindness.
18. Talking wrong things.
19. Greed.
20. Miserliness.
21. To praise himself.
22. To desire praise from others.
23. To think himself better than others and others are treated low.
24. Carelessness.
`25. Flattery.
26. The desire for the hurt of others.
27. Rashness.
28. Backbiting of others.
29. Cunning and to make excuses.
30. To laugh and have doubts and to take easiness in the commandment of Allah.

The list of good things which will help the heart.

1. Repentance.
2. Legal food.
3. Truth.
4. Speech.
5. Good Deeds.

6. Silence.
7. Charity.
8. Humility.
9. Shyness.
10. To treat everybody with kindness.
11. Worship.
12. Remembrance of Allah.
13. Thinking.
14. Cleanliness.
15. Always with ablution.
16. To act against the sole and rectify it.
17. Mystical exercises and endeavours.
18. Checking of personal accounts.
19. Meditation.
20. Patience.
21. Thanks.
22. Fear of Allah.
23. The hope of grace.
24. Fear of evil death.
25. To follow mysticism.
26. True intention.
27. Sincerity.
28. To accept the fate of Allah.
29. Trust.
30. To be Content.
31. Kith relation.
32. Piousness.
33. Toleration.
34. Forgiveness.
35. Firmness.

36. Courage.
37. Kindness.
38. Good manners.
39. To leave longer hopes and to remember death always.
40. The agony of death.
41. To think about the difficulties of the grave.
42. Scold of Nakirin (the two angels questioning man in his grave about his faith).
43 To remember about the inquiry of accounts of deeds on the day of resurrection and its dangerous situation.
44. To have the desire to look and love of Allah and to follow and have a love of Allah's last prophet.

The brief synopsis of this book is as follows, which is taken from the great Persian poet Jami's poetry and its translation and interpretation which is as follows.

'Oh: Jami in your every breath include the remembrance of Allah.'

You all have studied in this book the biographies of the holy saints of the Naqshabandi Sufi Order and they all have left this world and so you too have to leave this mortal world soon so take care of another world as your present life is very short and only some days of your life are left.

For this reason, you are a guest here so one day you have to leave this world, surely.

‘Oh: Allah, may forgive this book’s writer and his parents and other following persons related to the publication of the book.

1. Copyist.
2. Editor.
3. Readers.
4. All Muslims.
5. Translator.

All praise is Allah’s, Lord of all creations.

أَللَّهُمَّ

O Lord, with all beauteous names (Allahuma),

أَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ

bestow blessings and peace upon our master Muhammad,

وَسِيلَتِنَا العُظْمَى إِلَيْكَ

our supreme access to You

فِي اسْتِجَابَةِ مَادَعَوْنَاهُ

in the answer to what we supplicate for,

وَتَحْقِيقِ مَارَجَوْناهُ

the achievement of what we aspire to,

وَغَفْرِ مَا جَنَيْنَاهُ

and the forgiving of such wrongdoings as we have committed,

وَعَلَى أَلِهِ وَصَحْبِهِ وَمَنْ وَالاَهُ.

and upon members of his household and his companions and those who support him (Amin).

The condition of the death of the holy persons

Allah’s beloved person when he will separate from this mortal world and then he will join with Allah. And at that time Allah will reward him with great award and honor. So in this matter, I am getting felicity of quoting one Hadith of the holy prophet from the book *Zajaj al-Misabih* is as follows.

The punishment of the Grave; The Hadeeth of al-Baraa bin Aazib

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جِنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ وَكَأَنَّ عَلَى رُءُوسِنَا الطَّيْرَ وَفِي يَدِهِ عُودٌ يَنْكُتُ فِي الْأَرْضِ فَرَفَعَ رَأْسَهُ فَقَالَ اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ قَالَ إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ كَأَنَّ وُجُوهَهُمْ الشَّمْسُ مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ عَلَيْهِ السَّلَام حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنْ اللَّهِ وَرِضْوَانٍ قَالَ فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ قَالَ فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ يَعْنِي بِهَا عَلَى مَلَإٍ مِنْ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذَا الرُّوحُ الطَّيِّبُ فَيَقُولُونَ فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا حَتَّى يَنْتَهُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ

فَيُفْتَحُ لَهُمْ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ فَإِنِّي مِنْهَا خَلَقْتُهُمْ وَفِيهَا أُعِيدُهُمْ وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى قَالَ فَتُعَادُ رُوحُهُ فِي جَسَدِهِ فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ فَيَقُولُ رَبِّيَ اللَّهُ فَيَقُولَانِ لَهُ مَا دِينُكَ فَيَقُولُ دِينِيَ الْإِسْلَامُ فَيَقُولَانِ لَهُ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولَانِ لَهُ وَمَا عِلْمُكَ فَيَقُولُ قَرَأْتُ كِتَابَ اللَّهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ فَيُنَادِي مُنَادٍ فِي السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنْ الْجَنَّةِ وَأَلْبِسُوهُ مِنْ الْجَنَّةِ وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ قَالَ فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ قَالَ وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ الثِّيَابِ طَيِّبُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي يَسُرُّكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيَقُولُ لَهُ مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالْخَيْرِ فَيَقُولُ أَنَا عَمَلُكَ الصَّالِحُ فَيَقُولُ رَبِّ أَقِمْ السَّاعَةَ حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي قَالَ وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنْ الدُّنْيَا وَإِقْبَالٍ مِنْ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنْ السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمْ الْمُسُوحُ فَيَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ اخْرُجِي إِلَى سَخَطٍ مِنْ اللَّهِ وَغَضَبٍ قَالَ فَتُفَرَّقُ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّفُّودُ مِنْ الصُّوفِ الْمَبْلُولِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ وَيَخْرُجُ مِنْهَا كَأَنْتَنِ رِيحِ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا عَلَى مَلَإٍ مِنْ الْمَلَائِكَةِ إِلَّا قَالُوا مَا هَذَا الرُّوحُ الْخَبِيثُ فَيَقُولُونَ فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا حَتَّى يُنْتَهَى بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ اكْتُبُوا كِتَابَهُ فِي سِجِّينٍ فِي الْأَرْضِ السُّفْلَى فَتُطْرَحُ رُوحُهُ طَرْحًا ثُمَّ قَرَأَ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ فَتُعَادُ

رُوحُهُ فِي جَسَـدِهِ وَيَأْتِيـهِ مَلَكَـانِ فَيُجْلِسَـانِهِ فَيَقُـولَانِ لَـهُ مَنْ رَبُّكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ لَـهُ مَـا دِينُـكَ فَيَقُـولُ هَـاهْ هَـاهْ لَا أَدْرِي فَيَقُولَانِ لَهُ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيُنَـادِي مُنَـادٍ مِنْ السَّـمَاءِ أَنْ كَـذَبَ فَافْرِشُـوا لَـهُ مِنْ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ مِنْ حَرِّهَا وَسَـمُومِهَا وَيُضَـيَّقُ عَلَيْـهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ مُنْتِنُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي يَسُوءُكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ فَيَقُـولُ مَنْ أَنْتَ فَوَجْهُـكَ الْوَجْـهُ يَجِيءُ بِالشَّـرِّ فَيَقُـولُ أَنَـا عَمَلُـكَ الْخَبِيثُ فَيَقُولُ رَبِّ لَا تُقِمْ السَّاعَةَ

The Hadeeth of al Baraa ibn Aazib reported by Ahmad, Abu Daawud, al Haakim and others.

The following is the wording of Imaam Ahmad *rahimahullaah* with authentic additions from others, compiled and authenticated by Shaikh al-Albaanee –*rahimahullaah*-in 'Ahkaamul-Janaa`iz(pp.198-202*)* and it is up to the standard of Imaams al- Bukhaari and Muslim *:*

'We went out with the Prophet *sall Allaahu alaiyhi wa sallam* on a funeral of a man from the Ansaar. So we came to the grave and he *sall Allaahu alaiyhi wa sallam* had a stick, with which he was prodding the earth. He began looking towards the sky, and looking towards the earth, and raising his gaze and lowering it three times, and then he said:

Seek Allaah's refuge from the Punishment of the Grave!

…two or three times, and then he *sall Allaahu alaiyhi wa sallam* said:

O Allaah, I seek your refuge from the Punishment of the Grave.

…three times,

And then he *sall Allaahu alaiyhi wa sallam* said:

The believing servant, when he is departing from this world and going on to the Hereafter – then some angels from the heaven descend upon him, with white faces as if their faces were the sun. With them, there are shrouds from the shrouds of Paradise and perfume for embalming from the perfume of Paradise – until they sit at a distance away from him that can be reached by the sight.

And then the Angel of Death *alaiyhis-salaam* comes, until he sits by his head and he says:

O Pure soul! (and in one narration - *at rest*), *come out to forgiveness from Allaah and His Pleasure!*

So it comes out flowing just like a drop of fluid flows out of a vessel.

So he *alaiyhis-salaam* takes it - and in one narration – when his soul comes out, then every angel between the Heavens and the Earth makes supplication for it and every angel in the Heaven and the Gates of the (lowest) Heaven are opened for him.

And there are no inhabitants (i.e. angels) present at any gate except that they make supplication to Allaah that his soul be taken up from their direction.

So when he (the Angel of Death) takes it, he does not leave it in his hand even for the blink of an eye until he takes it and places it in that shroud and in that perfume – and that is His Saying, He the Most High:

‘Our Messengers take his soul in Death, and they do not fall short in their duty.’

And a smell comes from him like the smell of the purest musk found on the face of the earth.

Then they ascend with it (the believing soul) and they do not pass by any (group of angels) expect that they say:

What is this pure soul?

So they say:

It is so and so, the son of so and so.

…mentioning him by the finest names which he used to be called in this world, until they take him to the lowest heaven and they request that it be opened for him – so it is opened for him.

And then the closest ones from every heaven accompany him to the next heaven until he reaches the seventh heaven – and Allaah, the Mighty and Majestic says:

Write down the record of My servant in Illiyyeen (the highest heaven)!

‘And what will explain to you what is Illiyyoon?

(in it will be) the written down record.

Witnessed by those drawn close.’

So he *sall Allaahu alaiyhi wa sallam* said:

Then his record will be written down in Illiyyeen. Then it will be said:

Return him to the earth, for I have promised them that: From it I created you, and to it I shall return you, then I shall take you out from it again.

So he will be returned to the earth and his soul will be returned to his body, and he will hear the striking of the feet of his companions when they depart from him going away (from his grave).

Then two severe angels will come to him, and they will be very abrupt with him, they will make him sit up and they will say to him:

Who is your Lord?

So he will say:

My Lord is Allaah.

They will say to him:

What is your religion?

So he will say:

My religion is Islaam.

So they will say to him:

What was this man who was sent amongst you?

He will say:

He is Allaah's Messenger *sal Allaahu alaiyhi wa sallam.*

So they will say to him:

How did you know?

So he will say:

I read the Book of Allaah, and I believed in it, and I affirmed it.

So he will be abrupt with him, and say: Who is your Lord? What is your religion? Who is your Prophet?

And this will be the last trial that the believer will face.

So that is about what Allaah, the Mighty and Majestic said:

'Allaah will make those who are believers firm, with the firm saying in the life of this world.'

So he will say: My Lord is Allaah, my Religion is Islaam and my Prophet is Muhammad *sall Allaahu alaiyhi wa sallam*.

Then a caller will call from the heavens:

'My Servant has spoken the Truth, so give him a bed from Paradise, and give him clothing from Paradise and open for him a door towards Paradise.'

So its gentle breeze and fragrance will come to him, and his grave will be expanded for him as far as the eye can see. And then there will come to him (in one narration there will be shown to him) a

man with a handsome face, with fine clothing, with a beautiful scent, and he will say:

Receive good news of that which is pleasing for you! Receive good news of pleasure from Allah and of gardens containing everlasting delight! This is your day which you were promised.

So he will reply to him:

And you – may Allaah give you good tidings – who are you? Your face is the face of one who comes with good.

So he will say:

I am your righteous deeds. For by Allah, I have not known you except to be quick upon obedience to Allah, slow to disobey him, so may Allaah reward you with good.

And then a gate will be opened for him from Paradise and a gate from the Fire, and he will say:

This would have been your place, had you been disobedient to Allaah but Allaah has exchanged this for you instead of it.

And when he sees what is in Paradise, he will say:

O My Lord, hasten the establishment of the Hour so that I can return to my family and what is for me!

So it will be said to him:

Be calm.

And he *sall Allaahu alaiyhi wa sallam* said:

And as for the *kaafir* (disbelieving servant) (and in one narration – the *faajir,* the wicked one), when he is departing from this world and going on to the Hereafter, then angels descend upon him from the Heaven – angels who are severe and stern with black faces, having sack- cloths from the Fire.

So they will sit at a distance from him that the sight can reach, and then the Angel of Death will come until he sits by his head and says:

O foul and filthy soul! Come out to the Wrath of Allah and His Anger!

So it (his soul) will scatter throughout his body. So he will drag it out, just as a pronged roasting- fork with many prongs is pulled through wet wool. The veins and tendons will be torn along with it.

And he will be cursed by every angel between the Heaven and the Earth and by every angel in the Heaven. The gates of the Heaven will be locked. There will not be any inhabitants of any gate except that they make supplication to Allaah that his soul should not ascend from their direction.

So he will take it (the soul) and when he takes it, he will not leave it in his hand even for the blink of an eye – until he places it in that sack cloth. And there will come out from him a smell like the worst stench of the foulest corpse rotting upon the earth.

So they will take it up, and they will not pass by any group of angels except that they say:

What is this foul spirit?

So they will say:

So and so, the son of so and so.

…mentioning the worst names which he used to be called in this world, until they reach the lowest heaven, and request is made for him that it be opened but it will not be opened for him.

Then he *sall Allaahu alaiyhi wa sallam* recited:

‘The gates of the Heaven will not be opened for them (the disbelievers) nor will they enter Paradise until a camel passes through the eye of a needle.’

So he *sall Allaahu alaiyhi wa sallam* said:

So Allah, the Mighty and Majestic will say:

Write his record in sijjeen (the lowest earth)!

Then it will be said:

Return My Servant to the Earth because I have promised them that from it I created you, and to it I shall return you and from it I will bring you out another time.

So his spirit will be thrown down from the Heaven until it lands in his body. Then he *sall Allaahu alaiyhi wa sallam* recited:

‘And whoever commits shirk along with Allaah, then it is as if he had fallen down from the Heaven and been snatched by birds – or the wind had carried him and thrown him in a far off place.’

So his soul will be returned to his body and he will hear the footsteps of his companions when they are departing from him, and two angels will come to him who are severe. And they will be severe with him, and they will make him sit up and they will say to him:

Who is your Lord?

So he will say:

Haah, haah... I don’t know.

So they will say to him:

What is your religion?

So he will say:

Haah, haah… I don’t know.

So they will say:

So what do you say about this man who was sent amongst you?

So he will not be able to mention his name.

So it is said:

Muhammad.

So he will say:

Haah, haah…I do not know. I heard the people saying this.

It will be said:

You do not know and you did not recite.

So then a caller from the Heavens will call:

He has lied. So give him bedding from the Fire, and open for him a door to the Fire.

So its heat and its scorching wind will come upon him, and his grave will be constricted upon him until his ribs cross over. Then there will appear to him a man with an evil looking face with foul clothing, smelling of an evil stench and he will say:

Receive news which will upset you. This is your day which you were promised.

So he will say:

And may Allaah give you news of evil! Who are you? For your face is the one who comes with evil.

So he will say:

I am your foul deeds. I have not known you except being slow upon obedience to Allaah, quick to disobey Allaah, so may Allaah reward you with evil.

And then there will be set loose upon him one (angel) who is blind, dumb and deaf and he will have a heavy hammer in his hand. If a mountain were struck with it, it would become dust. So he will strike him with it, until he is smashed to dust. And then Allaah will return him to how he used was before, and (then) he will strike him with it again, and he will scream with a scream that will be heard by everything, except for mankind and jinn.

And then a gate will be opened for him from the Fire and bedding will be given to him from the Fire. So he will say:

O my Lord, do not establish the Hour!

The logic of the sun for being its existence of the sun is itself is logic in this matter. The being a prophet and a messenger of Hadrat Mohammed (peace be upon him) and which

clearly manifested like the sun. The required condition and logic pure and clear attributes for the prophet and messenger and all such were found in the personality of the prophet Mohammed (peace be upon him). With this intellectual reason, I got the belief that the prophet Muhammad (peace is upon him) is the prophet and messenger of Allah. The prophet was given miracles. And some were given two and others were given four. The prophet Musa, who was and who were given only nine miracles. And the prophet Mohammed (peace be upon him) and who being of chief of messengers was given 4500 miracles. And from this, it is proved that the prophet Mohammed (peace be upon him) who was a messenger and prophet of Allah and this is second intellectual reason. In the same way, there is available un-intellectual reason of the being prophet Mohammed (peace be upon him) for his prophet-hood and messenger. We Muslims were given the holy book of the Quran. And with much it was said if it is possible by anyone to make a small verse which is found in the Quran and bring it. In spite of Arabs who were expert in the Arabic language people who were helpless to make small verse and nobody could not make such a small verse. And from it, I was able to know that Quran is conversation of Allah. And it is not conversation of any person. In the Quran, it is said that Hadrat Mohammed is prophet and

messenger. And from this logic, I was able to know that surely that Hadrat Mohammed is the prophet and messenger of the God. When the Muslim dead body will say this then Allah will pay his favour towards him. And from the side of Allah, there will be heard on call to him that my slave was told right and he will be rewarded for it. In the world of purgatory in which his place is there and where there will be be spread floor of the heaven and he will be given a heavenly dress to wear by him there. And he will be getting benefits of the heavenly graces before going to heaven. And for him, there will be opened one door of heaven, so that he can see his place in heaven and get happiness and joy.

The prophet was also said that due to the opening of the heavenly door and there will reach him heavenly air and fragrance. And due to this reason, he will have become successful in this matter. There is one problem of the tightness of the place for Muslim dead person when there will be the accumulation of every kind of comfort and ease in the grave, then there will reach his look up to such extent in the grave his place will be widened. So that due to the widening of the grave, he can get comfort and relief.

'I will declare war against him who shows hostility to a pious worshipper.'

The holy persons belong to beloved and close in the court of Allah. Allah does not like that

somebody will do any kind of harm to them. Or in their honour, if somebody will say unsuitable words against them. So Allah will declare war against them. As per mentioning of the degree of saintliness and kinds of holy persons, Hadrat Muhadit of Deccan quoted Hadith Qudsi of Muslims and regarding the Hadith Qudsi as the words of God, repeated by the prophet as follows. إِنَ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ: 'I will declare war against him who shows hostility to a pious worshipper of Mine. (Sahih Bukhari Hadith No. 6502)

Some time Allah will trail his friends by their opponents and enemies, but soon, Allah will send his anger upon his opponents. So do not understand that we have opposed holy persons, but there was nothing happened and but due to the reason of harming of the pious people there will not leave without result. **The meaning and interpretation of the couplet are as follows.**

The humility of Allah, which treats with the dealing of kindness and easiness with you and when you exceed and crossed the limits than on that He will disgrace you. (Mawaiz Hasana page 54/55)

Due to the disrespect of pious persons, there will happen bad ending.

Hadrat Muhadit of the Deccan was given the strict warning and informed about the bad ending for the disrespect of the ways leading to the

mausoleums of the pious persons of Allah. He said further that “My friends I will show one more reason for which there will happen the bad ending.”

So listen with disrespect of pious persons there will happen bad ending. Be remember that nowadays it is stated that there is happening on the disrespect of the pious persons of Allah very much. So it is not known that how their ending of life will happen.? One person told me that “There is road before the mausoleum of Hadrat Yousuf Sahib and Hadrat Sharif Sahib even not to pass from there also. And going inside is bad and even walking on this road is also bad.”There is much regret that there is such respect of the pious persons of Allah with you. And with the friends of Allah, there is such dealing. If there will be such condition then what will be the condition of yours then think in this matter. Be remember this and never follow such way. (Fazil Ramazan page 189).

Source of the intercession of the pious persons

Due to lack of knowledge, some of the people think it is illegal and shirk (infidelity) to seek the intercession of the help of the pious persons. Hadrat Muhadit of the Deccan on this matter is very interesting and in exhilarating style was discussed so he has mentioned as follows.

The world is the world of the sources. And everything is known and find by the source. If it

declared as infidelity then life will become harder. For example, for the start of the employment, you will wander here and there and there will be done different kinds of endeavors in this matter. If you think these sources as infidelity then and you did not engage in the endeavors. Then, for this reason, you will not get employment in your whole lifetime period.

The other thing is that there will be fulfilled, your desire with the help of any other person. And if you visit that person as unknown to him, then that person will not talk to you in the right way. And also he will not do your work. If you visit that person with the source of his friend or take with some knowing person of that person then make the recommendation then your work will be done easily. That person due to the recommendation of his friend will show you kindness and help like an old friend who used to do such favor in this matter. This is an example of the world and from it, the matter was understood by you well in this matter. That without source and intercession it is difficult for the completion of our work. So if we look at all matters, then we can able to know that which will be completed by a source. So saying illegal or infidelity for a source or intercession which is very unwise saying. There is the same matter of asking for help and support from the pious persons of Allah. Those who have followed in their life commands of Allah, in the light of the

Hadith of the prophet and in the remembrance of Allah, and for this reason they have obtained status and position of love and fame of Allah. Even after their demise, there was not decreased their fame. As they used to make supplication during their life for mankind and also after demise in the life of purgatory they use to make supplication for the mankind. Allah accepts their supplication for us. So what is there any bad thing in this matter?

All these objections are due to the weakness of the faith and due to thinking of Allah imaginary. Yes, if we think his presence, then to get him and we will follow him then will not involve in the problems. The big mistake in this matter is we have to forget his remembrance and recitals. The remembrance of Allah and recitals are such that with its help we can find the presence of Allah and it will not think difficult Allah as a helper. Due to this by mystical exercise, we can get observation and also there will be no open the tongue for above such objections. All these are due to the reason of no company of the pious persons of Allah. If they would have get company of the grace of the pious persons and if they would have spent some part of their life than they know automatically that due to complete divine power how the works will be done in this matter. And what is our relation to divine power? Some pious person what good thing who have said on this matter.

خاصان خدا ‘خدا نا با شد
خدا ز لیکن جد ا نا با شد
The special persons of Allah are not Allah, but they are not separated from Allah. (Moaiz Hasna page 65/66)

The End.

In the praise of Hadrat Khaja Naqshband

Khaja Naqshbandi who was pious and source of the light
Oh khaja Naqshband like truth and knower of the secrets

In every deed and quality, he was a follower of the truth
Khaja Naqshbandi and whose love was full with his Master

The river of light which was flown by Hadrat Siddiq
Khaja Nasqband has decorated it with that bright light

And who makes the impression the name of Allah in the heart

Khaja Naqshband who is a well-known maker of impressions

Pious persons Baqi Billah, Sheikh Ahmed, Khaja Ahrar
All are the drinker of the wine of the khaja Naqshband

What good advices of the meeting of teaching and preaching
With khaja Naqshaband’s smell, all gardens is having the scent

From his source, the rivers of knowledge are flowing
So Khaja Naqshband was the leader of the great caravan

He is the light of the sun in the sky of the knowledge
Due to Khaja Naqshaband’s source light is everywhere

Charity of 5 holy persons should be given to us for his sake
khaja Naqshband who used to the watch sight of the truth

There should be a remembrance of Allah by heart by every time

Due to Khaja Naqshaband heart is to wake up in Allah's worship

There should be clear, all subtitles due to your favor
So my khaja Naqshband opens the secrets of Allah

There is a rain of bright light on your tomb day and night
So Khaja Naqshband’s doors and walls are shining

Zia is in demand of favor of truth with the heart
Oh khaja Naqshband pass his boat across the river

Translated by
Hafeez Anwar

In the praise of Hadrat Abul hasn't Abdulla Shah Sahib

He is the lamp of the right path of the tradition of the prophet
The position of Abul Hasanat is higher than the rainbow

There is a chain of light which is there from earth

to the sky
So the envy sun and moon due to his public position of Hasanat

Due to his attention, a change in the condition of the heart
So there is more of the effect of his company than the alchemy

His face is brighter like the moon in the shining sky
The face of Abul Hasanat is with full of brilliance and light,

He was engaged in the remembrance of truth and of the master
Abul Hasanat who has followed the Sunnah in his whole life

Due to the knowledge and mysticism, Abul Barkat got favour
There was the fragrance of Abul Hasant in his body and soul

In the remembrance of truth, he was unconscious always
So It was Abul Hasanat’s much of the miraculous connection

In Abul Khair and Abul Barkat in both of them has

seen
the light and lovely face, which belongs to Abul Hasanat

There is favor of his 5 volumes, books of Zajaj Panjatan
Its well-known service of Hadith, Islamic law of Abul Hasanat

He was the brightest lamp of the tradition of the dear master
This was his property and assets which belongs to Abul Hasanat

There was the loan on the Hanifies so it was now already paid
This is the truth, it was possible by the courage of Abul Hasanat

He completed the work of translation of the book of Hadith
It was such wealth which was in his fate of the Abul Hasanat

The translation’s decoration is evidence of Prophethood’s pomp
These are favours which are available due to Abul Hasanat

The series of Nur Misbah book was completed

soon
The desire of the Hadrat Abul Hasnat was fulfilled

With this family of the Abul Hasanat, oh Allah continues
Their favor always from the progeny of Abul Hasanat

We all salves are living in favor of his eyes, of the mercy
Zia, this connection’s reward of Allah for Abul Hasanat

Translated by
Hafeez Anwar

In the praise of Peer Bukhari Shah Sahib

Who is a knower of the secrets of Allah
And he is a helper with all persons of Allah

Store of truth and piousness Hadrat Shah Bukhari
He was the symbol of truth and the reality of Allah

Whoever will catch the edge of his shirt get the reality

The goal of the truth is the aim of Hadrat Shah Bukhari

He was Salik and Majzub and Majzub Salik sure
He was devoted and lover of the God of the universe

Shah Abul Hasanat got from him the grace and favour
The guide of the way of the truth was Hadrat Bukhari Shah

Shah Saad Allah was his spiritual master
Oh Shah Bukhari how great is your status

He was passed the mystic way of Naqshbandi soon
That he is a reflection of his great spiritual master

He was Sheikh of time, Qutub, mystic, and knower of truth
He was a mirror of the truth known as Hadrat Shah Bukhari

He was the ideal perfection due to the grace of Allah
Shah Bukhari was finished him in the personality of Allah

Who will know his position and status of great
Hazrat Peer Bukhari who was more than thinking

He never ignores the edge of Islam by his hand
He was such a person known as Peer Bukhari
Shah

The mirror of soul and heart are manifested by his
remember
 Peer Bukhari Shah Who was the life of religion
and faith

Many misguided persons found the way by his
advice
He was a leader and chief called Hadrat Peer
Bukhari

Till today his favour of innermost is found there
He is known as a person of generosity as Peer
Bukhari

We should get charity for the sake of Khaja
Naqshaband
He was famous for his connection known as
Peer Bukhari

Due to the favour of the Abul Barkat, we got this
link
And Shah Bukhari who grants us the knowledge

Ziauddin is one fakir of your door of excellence
And whose helper you are oh Shah Peer Bukhari

Translated by
Hafeez Anwar

The End.